either "na-/nuse," "I am a Nama," or he assumes this knowledge and understands the question as a doubt of the purity of his humanity and then he answers: "ǂnuĕ-ǂnuĕna," "I am a true person." The doubling has the same meaning here as in the answer of a Hottentot in reply to a skeptical question: "ǂaoǂbe hâbe?", "What kind of a horse is that?" the answer: "hâ-hâbe ǂ(o)mo," "oh, but a horse-horse," i.e, a true horse. With the doubling of the designation "person" the Hottentot is saying that he is a person without anything foreign in him, that he is no half-way creature such as a Bushman bastard or a despised Berglemaara, who they consider related to the baboon (cf. folk tale XV). In the same sense the Hottentot would understand the answer "ǂnuĕ-ǂnuĕna" from the mouth of a white. Thus if the designation ǂnuĕ-ǂnuĕna was a collective name for all the Hottentot tribes (it does not seem to be so any more among the people) then it did not have the meaning of "elite people" but was only the designation to show that the Hottentot, while living surrounded by other people, was conscious of his "genuineness," i.e. of the racial purity of the origin of his humanity. That does not exclude the idea that he also acknowledged the same in other peoples. Individually, however, his estimate of foreign races was determined by his experience.

1. Personal Relations With the Other Natives of South Africa

a) The Bushman occupies the lowest place. The Bushmen, of all the South African human tribes, probably have the oldest ties with the Hottentot. But when and how they became his slaves we do not know. They are despised and treated with the greatest severity. Stealing cattle, for which they cannot compensate as they have no property, is punished by death. The nomadic hunting life of the miserable remnant of the Bushmen in Namaland does not permit any intermarriage with the families of their masters and makes their position of dependence seem darker than is usually associated with the status of slave. [Plate XIV. Bushman from the Sandfeld, of the tribe of the Gobeasin.] [323] It is based less on force that on the willing subordination of the weaker people, in the expectation of small handouts of the necessities of life although also with the knowledge in the back of their minds that they are completely without rights.

More closely tied to the Hottentot families are the Berglemaara or "mountain Kaffir". We will not discuss the mysterious origin and the ethnological characteristics of these very dark, thickset, middle-sized people any more than we discussed the Bushmen. We are only interested in the Hottentots' opinion of them.

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Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1650 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [47]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [48]). It is true that stealing does sometimes occur among them, owing to their consumption of the root dacha, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [49]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brass-coloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, op. cit., 198).

[48]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility" (Some Yeares Travel into Asia and Africaes, 16.) Cf. also Ten Rhyne Oeuvre, p. 118).